# The CRISIS

APRIL, 1958

15¢

LIBRARY UNIVERSITY
INDIANA IND
BLOOMINGTON
12-58A

THE
RICHEST
EXPERIENCE
A CHILD
CAN HAVE

# A JUNIOR LIFE MEMBERSHIP IN THE NAACP available to boys and girls 12 years old and younger

A Junior Membership in the NAACP gives any child the opportunity to share in life's most rewarding endeavor . . . the struggle for justice and brotherhood. Through the years, this membership will be increasingly appreciated — and treasured beyond measure. A most impressive birthday gift for your child, grandchild, godchild, stepchild, niece, nephew . . . any child you cherish.

LIFE MEMBERSHIP COMMITTEE

KIVIE KAPLAN — JACKIE ROBINSON — DR. BENJAMIN MAYS

*Co-Chairmen*

Kelly Alexander
George A. Beavers, Jr.
Bishop W. Y. Bell
Dr. George D. Cannon
Dr. W. Montague Cobb
Nathaniel Colley, Esq.
Hubert T. Delany
Earl B. Dickerson, Esq.
S. Ralph Harlow
Bishop Eugene C. Floyd Hatcher
Carl R. Johnson, Esq.
Dr. Mordecai Johnson
Robert T. Johnson
Mrs. Daisy E. Lampkin
Dr. John L. Leach
Hon. Herbert H. Lehman
Dr. James E. Levy
Bishop Edgar A. Love
Dr. James J. McClendon
Mrs. Rose Morgan Louis
Dr. Maurice Rabb
A. Phillip Randolph
Walter Reuther
Jackie Robinson
Mrs. Eleanor Roosevelt
Mrs. Nellie G. Roulhac
Ike Smalls
Dr. Alfred E. Thomas, Jr.
Mrs. Pauline F. Weeden

Send to your local branch or the

**N.A.A.C.P., 20 W. 40th St., New York 18, New York**

# THE CRISIS

Founded 1910
REG. U. S. PAT. OFF.

## A RECORD OF THE DARKER RACES

*Editor:* James W. Ivy
*Editorial Advisory Board:* Lewis S. Gannett, Arthur B. Spingarn, Sterling A. Brown, Carl Murphy

**Vol. 65, No. 4** **Whole Number 552**

### IN THIS ISSUE

**April, 1958**

COVER

Carol Allen of the Paterson, New Jersey, NAACP youth council. Miss Allen was chosen Paterson "NAACP Queen" for selling the largest number of "Paterson Queen Dance" tickets and selling the largest number of NAACP seals.

CHANGING STRUCTURE OF NEGRO LEADERSHIP—*By Frank F. Lee* 197

FRENCH CULTURAL PRESENCE IN WEST AFRICA—*By Abdou Anta Ka* 205

MATT TURNEY—DANCER—*Pictures* 212

**DEPARTMENTS**

LOOKING AND LISTENING 216

ALONG THE NAACP BATTLEFRONT 228

BRANCH NEWS 237

COLLEGE AND SCHOOL NEWS 240

BOOK REVIEWS 246

*THE CRISIS was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. THE CRISIS is published monthly from October to May inclusive and bimonthly June-July and August-September by The Crisis Publishing Co., Inc., at 20 West 40th Street New York 18, N.Y. Roy Wilkins, assistant secretary. The subscription price is $1.50 a year or 15 cents a copy. Foreign subscription $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscription may be changed as often as desired, but both the old and new address must be given and three weeks notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while THE CRISIS uses every care, it assumes no responsibility for their safety in transit. Reentered as second class matter July 22, 1949, at the post office at New York, N. Y., under the act of March 3, 1879.*

*The contents of THE CRISIS are copyrighted. Copyright 1958 by The Crisis Publishing Company, Inc. All rights reserved.*

*Russ Carter*

DR. CHARLES E. BOMAR *(R), South Orange, New Jersey, receives his NAACP life membership plaque from Dr. Everett B. Simmons, president of the Orange-Maplewood branch, New Jersey. This is the first paid-up NAACP life membership in the Orange-Maplewood branch. Others in the picture are Mrs. Delia Martin, membership chairman, and Rev. J. C. Choice, branch vice-president.*

■ This writer argues that the Negro masses are demanding a new type of leadership

# Changing Structure of Negro Leadership

By Frank F. Lee

AS HAS been noted in many previous studies of leadership, it is largely situational or functional. Who the leaders are depends upon circumstances. In other words, leadership cannot be understood without reference to the cultural situation, or social structure, within which that leadership operates.

In this respect it is interesting to note that a new pattern of Negro leadership seems to be emerging in certain sections of the South. Some Southern Negro communities appear to have experienced a spontaneous upsurge in the initiation of action and in the pressures brought to bear on their leaders. The traditional Negro leaders, both local and national, have been forced into the position of following more than leading; they have tended to abandon their usual role as initiators of action. This seems largely due to the inadequacy of the old leadership structure in the face of changing conditions and to an inverse of the normal channels of communications between leaders and followers. If true, the implications are most interesting for such organizations as the NAACP and the traditional local leaders of the Negro community such as ministers and teachers.

To illustrate these points this paper will compare the Clarendon County case (Briggs v. Elliot) upon which the Supreme Court ruled in its decision of May 17, 1954, with the recent Montgomery, Ala., bus boycott. Each of these events brings out a different aspect of the inadequacy of the Negro leadership structure and communication system. They also demonstrate the problems involved in the future role of the NAACP in the movement toward racial integration.

FRANK F. LEE *is an assistant professor of sociology at the University of California.*

The Clarendon County school case originated within the structure of the NAACP through the initiative of over a hundred Negro parents and children. It had the token cooperation of the local chapter chairman, a minister. The case first came to the federal courts in 1950 in the attempt to force the county to provide Negroes with educational facilities equal to those for whites. To this end the local chapter requested assistance from the national office. It was granted, and the case was fought through the local federal district court to a partial victory. The court ruled, two to one, that since the educational facilities for Negroes were equal to those for whites, the county would have to correct the situation. This decision, of course, was set within the framework of the Plessy-Ferguson decision of 1896.

The third justice disagreed with this ruling, and held that segregation, however equal, must necessarily mean inequality. This strong dissent by Judge Waring was one of the factors which induced the national office of the NAACP to send this case to the Supreme Court. Local and national officials felt, partially in response to pressure below, that the time was ripe for a direct challenge to the old separate-but-equal doctrine. This position was maintained by the local chapter even in the face of white reprisals which took the form of mortgage foreclosures, discharges from jobs, and other economic sanctions.

### BUS BOYCOTT SPONTANEOUS

The Montgomery bus boycott, by contrast, was largely non-directed and spontaneous. It began with the "accidental" arrest for violation of the state segregation laws of Mrs. Rosa Parks, a seamstress and a most unlikely candidate for such a martyr's role. Following her arrest, a local union organizer called a protest meeting to consider possible action. Little would probably have come of this had not the white press tried to intimidate the Negroes by widely publicizing the proposed meeting. However, the result of the added publicity and pressure was that the Negroes turned out in such large numbers that they overflowed the building where the meeting was held. The meeting decided to hold a one-day protest boycott, but this temporary action was spontaneously expanded into a total and permanent boycott when the white police attempted further intimidation. The boycott was also maintained in the face of severe economic and legal reprisals, and violence.

The leadership required for a successful long-term boycott was secured when the Rev. M. L. King was maneuvered by the union organizer into accepting this responsibitly. Once he had done so, he was largely circumscribed in his future actions by the feelings and prior actions of his community. The aims had already been decided by the people. He could only determine *how* they were to be achieved.

What are the significant similarities and differences between these two events, and what are their implications? The Clarendon County case grew at least, partially, out of the 1950 court victory of the Sweatt case. There was a feeling that "a new world was a 'coming.'" Though the

action taken was within the structural framework of the NAACP, there was much pressure on both levels of leadership to carry the case further than might otherwise have been done. The local chairman, not wholeheartedly in favor of carrying the case to the Supreme Court, had to agree to do so in order to keep his leadership position. The same was true, though to a lesser extent, of the national leadership. The case had received nationwide publicity and had attracted strong support from the Negro masses. The national leadership felt that it could not afford to risk losing this support by dropping the case in favor of another one; to do so would be tantamount to admitting defeat and would weaken their power. So the doubts which had prevailed at the two levels of leadership were swept aside, an indication of the extent to which the rank and file could make their wishes felt and compel obedience to them. The first weakness in the structure of the NAACP is thus the degree to which such informal controls operate from the bottom up, while the organization is structured for exercising power from the top down.

#### BLINDED BY SUCCESS

The second failure of the organization is that all the actional possibilities are not adequately considered. For example, once the NAACP had decided to proceed with the case, the local characteristics of Clarendon County were largely ignored or overlooked, e.g., its heavily rural character, low income rating, high percentage of Negroes (70.9 per cent of the total population), and the big gap between white and Negro educational facilities. These factors should have warned the NAACP of trouble ahead, of prejudice, and of resistance to change. But it was blinded by its past successes, and by the fact that the South had previously warned of trouble and violence over such issues as the right of Negroes to vote and the abolition of restrictive covenants.

Yet nothing untoward had happened; the South had cried "wolf" once too often for the NAACP. It thus assumed that compliance would again be forthcoming, even in Clarendon County. Contrast these errors with the correct decisions made by the NAACP in selecting the other four cases that the Supreme Court considered at the same time, i.e., from Delaware, Kansas, Washington, District of Columbia, and Virginia. Of these cases, the first three were almost immediately enforced following the Supreme Court's rulings. However, in Clarendon County enforcement has not even begun at this time, although, in line with the District Court's order, new Negro schools have been built, ostensibly equal to the white schools.

The final weakness of the NAACP was that it was not organized to prepare for the eventuality of victory. It was so intent upon victory itself, so restricted in its thinking to the winning of this next battle, that it neglected to plan for the post-victory period. It ignored the consequences and results of possible success. All these flaws foreshadowed and contributed to the further loosening of the NAACP's leadership con-

trol and the continued reversing of the normal communication process. Let us now see how this applies to Montgomery.

Montgomery also had its climate of favorable and expectant Negro public opinion, but this time it was based on the more substantial and conclusive Supreme Court decisions of 1954-55. Once we have said this, the similarities between the two areas largely cease. As noted, events in Montgomery took place almost totally outside the structure of the NAACP. There was also little communication or cooperation between the NAACP and Montgomery Negroes*, except as it defended Negroes accused of violating the segregation laws and attacked the legality ofthe state segregation laws. This was because of the organization's unwillingness to participate in boycott-type situations out of fear of white retaliation, and because it had not planned for such contingencies. Furthermore, the role of the union organizer demonstrates that in the early days of the boycott leadership arose outside the traditional power structure of the Negro community.

* This is not entirely true, despite the fact that the bus boycott was not an NAACP affair. What has either been overlooked or is not known is that the abolition of segregated buses in Montgomery was the result of a successfully argued NAACP court case. On November 13, 1956, the U.S. Supreme Court ruled that segregation on intrastate buses was unconstitutional, a violation of "the due process and equal protection clauses of the Fourteenth Amendment." The ruling was concerned specifically with an Alabama state law and a Montgomery city code requiring segregation on intrastate buses, thus affirming a previous three-judge federal court ruling on the same issue. Thurgood Marshall, Robert Carter, Fred D. Gray, and Charles D. Langford were the NAACP lawyers in the case.—*Editor*



The results of this nonparticipation by the NAACP is that an over-all increase in the spontaneity of other movements was made possible —in Montgomery and in other areas as well. The Tallahassee bus boycott was also spontaneously organized, this time by local university students. Spontaneous pressure and action have thus become more probable on the part of the Negro masses, with less chance afforded for control by traditional leaders. This is particularly true in the early stages.

The point is that structural flaws in the NAACP, which were evident to some degree at least six or seven years ago, have now come home to roost. Montgomery in a sense is the by-product of those flaws. The NAACP, preoccupied with winning court victories, was unprepared for the development of alternate methods of protest. The result has been a gradual and continuing divorce of the national and local NAACPs from the mass of the Negro people at the same time that these individuals contniue looking to it for cues and guidance.

This problem seems related, on both the structural and communication levels, to the basically middle-class character of the NAACP as contrasted with the predominantly lower-class status of most Negroes. In these circumstances the NAACP has not been able to orient and organize the Negro masses into a coherent framework which it can control. The from-top-down organization is good only for keeping control in the hands of the existing leaders and preventing subversion from below.

(*Continued on page* 251)

*Jet*

ELVIN DAVIS, *second from L, hands Chicago, Illinois, branch president Theodore Jones, a $500 check for Mr. Davis' life membership in the NAACP. Looking on are Willoughby Abner (L) and Attorney William Henry Huff, special counsel for the branch. Mr. Davis took out the life membership at Attorney Huff's suggestion.*

*Mrs. Frankie Jones (C), president Berkeley, California, branch accepts NAACP life membership plaque for her branch. Joseph Kennedy makes the presentation in presence of Mrs. Mary Johnson, branch membership secretary.*

*Blanche Morse (R), president of Chere Amies, makes initial payment on her club's NAACP life membership at Newark, N. J., branch dinner. From L are Rev. Odom, NAACP church secretary; Ida Williams, Mrs. Marie Pierce, and Mrs. Arra Good.*

*The Minks, Inc., a social and civic club of East Orange, N. J., is presented with its NAACP life membership plaque by Marion Stewart (seated C) of the NAACP national office staff.*

*Atty. Hartzell Whyte, Polemarch of the Kansas City, Mo., alumni chapter of Kappa Alpha Psi, receives life membership plaque from Judge Carl Johnson (R), member of NAACP national board. Rev. Fred Stephens (C) is pastor of the Bethel AME church.*

*Dr. Harry Greene (L), president Philadelphia branch, installs Main Line, Pa., branch officers John Smith, president; Anne Hines, treasurer; Mrs. Isabel Strickland, secretary; Mrs. Margaret Easton, membership chairman; and Mrs. Holmes, youth advisor.*

*Mrs. Isabel Strickland (L), secretary Main Line branch, makes second payment on branch's NAACP life membership to Mrs. Margaret Easton in the presence of Anne Hines and branch president John Smith.*

*Samuel E. Walker*

MRS. RUTH M. BATSON, *president of the New England regional conference of the NAACP, is receiving a $100 installment on an NAACP life membership from Attorney Keesler Montgomery on behalf of the New England States Association of Elks. Attorney Montgomery is chairman of the civil-rights division of the New England Association of Elks.*

■ How France promotes the cultural development of French West Africa

# French Cultural Presence in West Africa

**By Abdou Anta Ka**

IT WAS after the second World War, after the proclamation of the Constitution of the French Union, that the cultural movement aimed at giving living expression to Negro-African civilization began to develop and grow. World civilization, thought the Negro-African intelligentsia, cannot be complete as long as "Niger man" gives the appearance of a guest whose qualities are not known. An effort was then made to add the distinctive attributes of the Negro—those specific characteristics which are his alone—to the "common treasure-house of culture." But, in order to do this, did he not have to give up his Western trappings, abandon enlightened Western culture and consign Descartes to oblivion? "I feel, therefore I am," cries Léopold Sédar Senghor. Such an attitude should not be surprising nor seem to indicate a split with Western culture. It is part of the normal evolution of all those people who were formely the wards of the West. And Léopold Sédar Senghor, of course, in order not to appear to be a Negro in the guise of a Western man, implores:

*"Mother, tell me what was the pride of my fathers."—Being Negro. Renaissance of a civilization. Outmoded romanticism, say shallow-minded persons. No. Victory of Niger man over a past, over the past. The great silence is suddenly broken. Renaissance, yes? But first, resurrection of Negro-African civilization. Liberation, as well, because the Negro poet lost his identity in the rhythm of his tom-toms, only to*

---

ABDOU ANTA KA, *a native of Kasamansa (the region around the Kasamansa River between Gambia and Portuguese Guinea), is a short-story writer and novelist who has done dramatic scripts for Radio-Dakar. Mr. Ka is the offspring, he explains, of a Muslim - Christian - pagan family of Kasamansa.*

*find himself again, stronger and more natural:*

"And lo, from the Top of a High burnt col, I discover thee, Promised Land."

Then there appeared on the banks of the Niger, the Congo and the Senegal, "the clear Dawn of a new day."

How did the African elites educated in French schools in Africa greet this "new day"? The teacher, doctor, and civil servant, unlike their brothers who settled in the capitals of Europe, have not felt the shame of "those who have not invented anything." Having "grown up" sheltered from the great cultural confluents, they have felt less of a need to define themselves and therefore to understand themselves, to fortify themselves with a new language in order to confront the West with their "Ego." It is a strange phenomenon that those who developed in Africa had up until then turned away from their deep-rooted values. Fascinated by the West, attracted by the freedom it offers the individual—freedom that the African societies deny the individual—won over by its romantic poets, this other group of the Negro-African intelligentsia has lived on the fringes of the despair of an Aimé Césaire* or the anguish of an Alioune Diop.** If some of them

FAMOUS *African choreographer Keita Fodéba and his troupe perform the "Danse du Masque" (Mask Dance).*

*A class in solfeggio (an exercise in scales) at the Conservatory of Music and Dramatic Arts at Dakar.*

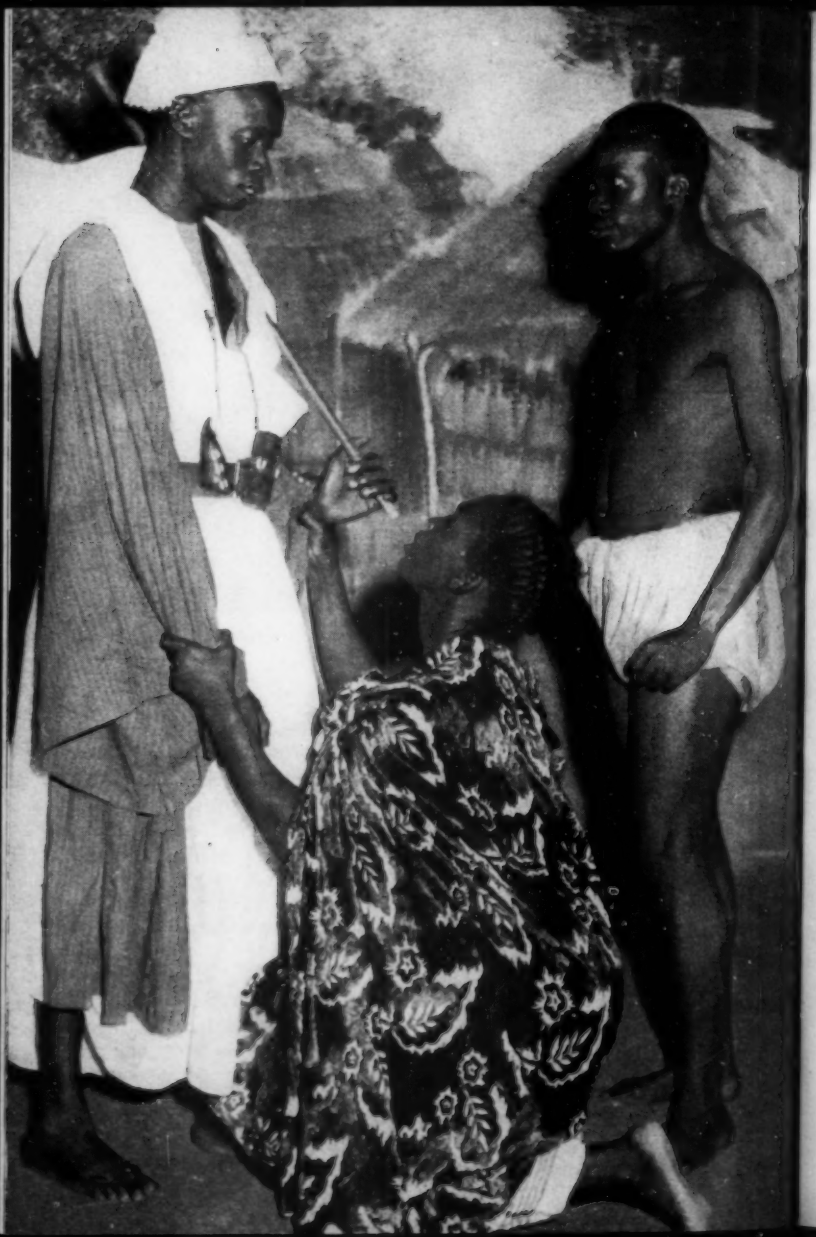
have extolled the beauty of their rivers or the heroism of their emperors, most of them, however, seemed to be waiting for someone to reveal to them the right to be proud of their heritage.

"It is up to you to evaluate, disclose, and explain the extent of an artistic heritage of which you have the right to be proud. Thus, you will reveal the African soul in its richest and most attractive aspects." This perceptive statement, made by Bernard Cornut-Gentille, former high Commissioner in French Equatorial Africa and French West Africa, in a speech to African intellectuals, shows that the French Republic, while remaining one and indivisible, recognizes the right of her peoples and their civilizations to retain their own identity.

From 1953 to 1956, a network of Cultural Centers was established in both cities and villages. Veritable "promoters of development and real centers of friendships," these cultural centers gradually became the places where the African and European elites gave meaning to the life of the

*Brilliant Martinican poet and deputy. He is considered by many to be France's greatest living poet.

**Former senator from Dakar and founder of the magazine Presence Africaine and organizer of the First Congress of Negro Writers and Artists, Paris, 1956.



individual and the peoples around them. Indeed, the cultural centers enabled the African leaders to regroup themselves, to work together with the less advanced African masses, to organize leisure-time activities for the young people. Games, talks, films and plays are still their most important activities. My magazine *Traits d'Union* was published at that time, and, in addition to the ethnographic and sociological studies that it publishes, it is now the mirror of all the artistic and cultural activities in French West Africa. Various contests were organized, particularly:

> between theatrical troupes of the different territories; between playwrights, in order to enrich the repertory of the African theater and to discover new young authors; and between speakers from various regions, so as to eliminate the prejudices existing among tribes and among people living in the Savanna and forest belts. The Baoulés learned to like Wolof folklore, the Mossi came to appreciate Moorish poetry. . . .

Appointed Ambassador of France and Permanent Delegate of the French Republic to the United Nations, Mr. Bernard Cornut-Gentille left us, after devoting every effort to the cultural development of French West Africa. Are we not indebted to him for the opening of an experimental theater where African plays are performed, plays seselected by Mr. Sonar Senghor, its director? After *Fille des Dieux* ("Daughter of the Gods") had been writtten, did not Mr. Assane Seck, professor at the University of Dakar say: "At a time when we are asking ourselves if a non-African language (French) can fully express what we say through the tom-tom and the dance, what we feel in our hearts swollen with emotion, the frankness of our laughter and the sadness in our tears, *Fille des Dieux* brilliantly answers us in the affirmative. Is this not striking proof that the Africans are capable of 'creating in French'?" Of course, French is not the language that we feel in our bones. But, while retaining the emotional impact of the African language, can French not become part of us? I am convinced that it is a matter of education, of generations.

### CULTURAL INSTITUTIONS

Moreover, among the academic institutions in the federal capital of French West Africa, there is a Conservatory of Music and Arts, thanks to the courage of its founder, Mr. Richez. It has an enrollment of four hundred students who are dedevolping their natural gifts and preparing for admission to the conservatories in Metropolitan France in order to complete their training. Already, one of them, a young African scholarship student from the Sudan,

*A scene from the play,* La Fille des Dieux *(Daughter of the Gods), as performed at the experimental theatre, Théâtre du Palais, at Dakar.*

who was admitted to the National Conservatory of Versailles, is proving the high quality of the courses given in the African conservatory by European professors.

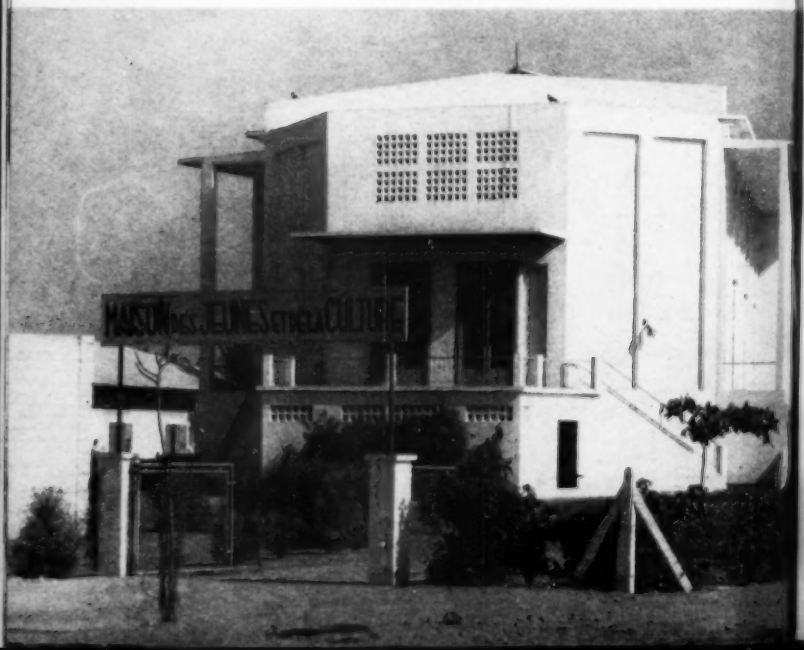
After personally attending the final competition to choose a winning group in the theatrical contest in French West Africa, Mr. Cusin, the High Commissioner, invited the African artists to a reception at the High Commissariat. He assured them that he would take an interest in the cultural development of this part of France, which had been started by his predecessor, and that he would give further assistance in "bringing to light the variety and the wealth of African art, which is now universally recognized, revealing a civilization that must not be destroyed by the upheavals of the modern world."

### UNION OF ARTISTS

But the success of such a program does not depend solely on the will of high-ranking French officials. It is up to them to give us means which will enable us to develop, to make ourselves known throughout the world. It is up to the African elite to make their dreams a reality. Thus the first task of the artistic leaders was to establish a central body for the whole of French West Africa.

(*Continued on page* 251)

HEADQUARTERS *for youth and culture at Dakar, the Maison des Jeunes et de la Culture.*



*Calvin Banks (back to camera), NAACP field secretary for region B, installs youth council officers of the Jersey City, N. J., branch.*

*Roy Wilkins (3rd from R) was main speaker at opening of membership drive of Wilmington, Delaware, branch. Pictured with Mr. Wilkins (from L) are Wagner Jackson, president; Samuel Dodson, president Sussex county; Mrs. Francis Owens, secretary Newark; Dr. George Kent, president Central Delaware branch; and Calvin Banks, NAACP field secretary.*

*Maceo D. Hale (C), campaign chairman of the Hartford, Conn., branch discusses prospective life members with NAACP life committee chairman Walter B. Fredericks, Jr. (L), and Jacob Hyman.*

# Matt Turney—Dancer

MATT TURNEY, Negro dancer, was one of the stars (she appears in 6 roles) of the Martha Graham Dance Company during its first New York City season at the Adelphi Theatre in West 54th Street, April 1-12.

MATT TURNEY, *as the pioneer woman in "Appalachian Spring," blesses the young husbandman, Stuart Hodes.*

MATT TURNEY *as Joan, the maid-warrior-martyr, in "Seraphic Dialogue."*

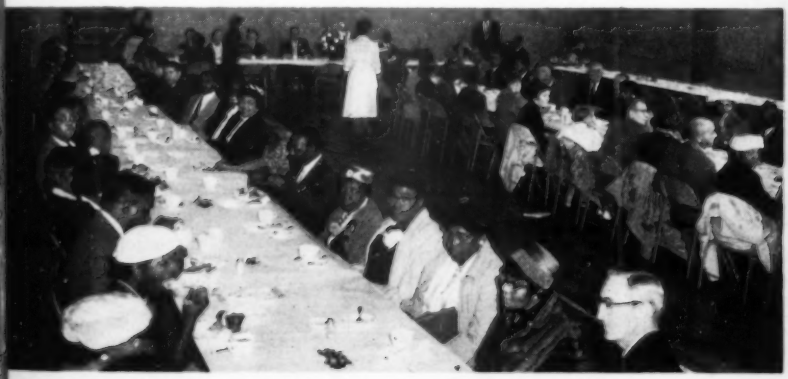
Miss Turney was seen in both of the new works offered for the limited season, and also in the six successes of other seasons, which were included in the repertory. In the new full-length drama, "Clytemnestra," which was, of course, the highlight of the season and in which Miss Graham danced with the full company, she was Cassandra. The new work, which is a dramatic and psychological approach to the destructive and vengeful queen of Agamemnon in the ancient Greek legends, goes into all of Greek history,

MATT TURNEY *as a member of the chorus of women—who forsee Jocasta's doom before the Seer tells it—in "Night Journey."*

even to the Trojan wars, to study the destructive influences which represent death-in life—or dishonor beyond the grave. Hence Cassandra. But Miss Turney also had the special role of Lilith, the mysterious "first wife of Adam" of the Apocrypha, in the second of the new works, "Embattled Garden," in which, of course, the "garden" is Eden and the theme, Man's special weakness for losing his paradises.

In quite the opposite direction, in the newly re-done *"Seraphic Dialogue,"* which deals with the life of Joan of Arc, she represented one of the three guises of the maid-warrior-martyr. In this case, she is the martyr. But she was also importantly seen as oen of the women, who forsee doom in "Night Journey," one of the Greek cycle, and as the single figure representing the Greek Chorus in "Cave of the Heart," the picture of jealous and possessive love based on the Jason-Medea legend. And one of her most important roles was as the "Pioneer Woman," mother of a generation and an era in that classic of a young American in a Pennsylvania Spring, "Appalachian Spring," to the several-times-prize-winning-score of Aaron Copland.

---



GUESTS *and friends at the testimonial banquet of the Port Huron, Michigan, branch of the NAACP.*

# Looking and Listening . . .

## NEGRO CATHOLICS

THE Bureau of Information of the National Catholic Welfare Conference reports a total of 575,925 Negro Catholics in the United States, which is 30,000 more than a year ago.

The Catholic Church maintains 343 schools especially for Negro children, with a current enrollment of 83,384 pupils. No statistics are available for the total number of Negro children in Catholic integrated schools.

The annual report of the Commission for Catholic Missions among the Colored People and Indians, an agency of the U. S. Bishops, noted that there are 499 churches and missions for Negroes, 319 of them in southern dioceses.

Catholic Indians living on or near reservations numbered 117,398. They are provided with 413 churches and 231 priests to look after their spiritual needs. Fifty-seven day and boarding schools, with an attendance of 8,072 Indian children are staffed by 725 brothers, sisters, scholastics and lay teachers.

There are more than 17 million Negroes and about 350,000 Indians in the United States and Alaska.

The report was signed by Francis Cardinal Spellman, Archbishop of New York; Archbishop Francis P. Keough of Baltimore; and Archbishop John F. O'Hara of Philadelphia. Rev. J. B. Tennelly, secretary of the commission, released the report.

The Catholic commission was set up by the bishops in 1874 to assist financially Indian and Negro missions in the United States and Alaska. It consists of a board of directors composed of three members of the hierarchy and a secretary. Its funds are derived from an annual collection taken up in every church during Lent.

In 1957 the Commission showed receipts totalling over $1.8 million. More than $1.6 million was appropriated for mission work in 78 dioceses on the basis of individual need.

Father Tennelly said that the bishops' commission is only a small part of the Church's effort to help Negro and Indian missions. Most of the burden falls upon the individual bishops in their own dioceses.

Of the 127 archdioceses and dioceses in the United States, 13 have Negro Catholic populations above 10,000. They are Lafayette, La., 75,000; New Orleans, 70,000; Washington, 53,385; New York, 47,800; Chicago, 42,000; Galveston, Tex., 35,925; Philadelphia, 35,000; Los Angeles, 23,165; Baltimore, 19,379; Brooklyn, 19,000; St. Louis, 16,500; Mobile-Birmingham, 14,923; and Detroit, 10,478.

*Cecil Layne*

MINNIJEAN BROWN *(3rd from R) of Little Rock, Arkansas, and her mother, Mrs. W. B. Brown (extreme L) are welcomed at LaGuardia Airport in New York City on February 22 by the Kenneth Clarks, the family with whom she now lives. Shown in the picture (from L) are Dr. Kenneth Clark of Hastings-on-Hudson, New York; his daughter Katy Clark; Rita Fabrin, a Finnish exchange student who lives with the Clarks; and Mrs. Clark.*

Eight dioceses have Indian populations over 5,000. They are Gallup, N.M., 16,000; Rapid City, S.D., 12,000; Tucson, Ariz., 11,000; Alaska, 7,587; Santa Fe, N.M., 7,500; Fargo, N.D., 7,000; Helena, Mont., 7,000; and Great Falls, Mont., 5,727.

## CHANGING NEIGHBORHOODS

DENNIS CLARK, a member of the Philadelphia Commission on Human Relations, explains what is meant by "Delayed Action Problems in Changing Neighborhoods" in the January, 1958, issue of *Interracial Review*.

He writes:

Most of the comment about the subject of racial change at the neighborhood level since World War II has focused upon the first effects of nonwhite entry into all-white areas. The most prominent reaction of new Negro neighbors has been what writers refer to as 'panic'. . . . This condition includes the anxiety, confusion and misunderstanding that result in hasty sales of homes by whites and community unrest that is often wilful and tragic. This first phase of racial change activates fears in the minds of white residents: fear of property devaluation and loss of social prestige, fear of neighborhood deterioration and crime and fear of panic itself and what such panic will lead people to do. This initial phase of racial change is a sort of shock period, because it may be an entirely novel occurrence in a community and because violence or threats of violence are at times involved. For this reason the 'panic' problem has been examined closely, and many programs have been set forth to deal with the unrest that greets the first Negro families moving into a neighborhood. The Philadelphia Commission on Human Relations, for instance, has an excellent community leader's kit of program materials and a sound filmstrip on this problem. Such programs aimed at neighborhood 'panic' have helped many communities to deal with racial change in a common sense fashion.

There are persistent difficulties, however, that follow the first phase of neighborhood changes and disturb residents even in a 'mixed' neighborhood where the first effects of racial change are weathered. It would be unrealistic and unfair to everybody involved if it were not pointed out that there are 'delayed action' problems common to most interracial neighborhoods, where citizens are trying to overcome generations of prejudice and false social ideas; community leaders especially should be prepared for these conditions.

The acceptance of racial change is a psychological and spiritual problem for a great many people in American communities. As such this problem goes deep into personality. It involves a whole scale of conscious and unconscious conditioning, subtle reactions and struggles of the will. It cannot be expected that such a problem can be solved by a few adult education sessions or block meetings. It may take the average white person who has been segregated from non-whites in housing and community affairs a long time to unravel the difficulties that his own feelings and viewpoint present.

There is no definite timetable for gauging when these 'delayed action' problems arise. Neighborhood panic itself may last for as long as three years, depending on the neighborhood and housing type. Providing that an area does not suffer a major turnover in which a wholesale white exodus occurs, there is generally a relaxation of anxiety and tension after the first new Negro families have moved in. The change has come, and unless there are aggravating influences, people settle down a bit even though they may still strongly resent the change. Communities, like biological organisms, can't stand tension constantly, so they tend to relax and life goes on normally—or seems to. This is usually when the second phase of racial change begins. This delayed backlash of racial change can stir things up in an interracial area very easily, pushing the tension upwards once more to the danger point. . . .

There is a tremendously strong tendency for interracial neighborhoods to become all Negro even though they may be a good distance from actual heavy concentrations of non-white population. Real estate agents will divert white prospects and promote Negro prospects exclusively in an area

despite the fact that the area may have responded well to racial change and be fairly stabilized. To some people non-white entry means automatic efforts toward total turnover and segregation. This sort of pressure may have to be fought by good interracial neighborhoods for ten years or longer. It is an extension of the real estate renegade's original panic tactics, but few areas are prepared for the long term treatment they receive from the segregators. Some neighborhoods are fighting it. A frequent accompaniment of the trend toward making a segregated island of a neighborhood is the tendency of taproom operators, the dry cleaning businesses and other small enterprises to move in and undermine the residential character of an area. In Philadelphia leaders of interracial neighborhoods from various sections of the city have begun to come together to compares notes on how to face such pressures. Some areas have begun their own promotion campaign to promote the advantages and institutions in their areas to attract white home buyers and offset the 'segregation push'. . . .

Because of the long education of our white population in the folklore of racial 'difference' it is very hard for many people to carry on normal relations with Negro neighbors. Negroes themselves often harbor suspicions and grudges about contacts with whites who have perhaps seemed arrogant and 'stuck-up' in various situations. The process of re-education is a long one that can only be carried according to the time honored practice of convincing people of how much they have in common. The direct, interpersonal experience of interracial living with, all of friendliest intentions, and the day-to-day casual relationships of neighborhood life are not developed. A recent survey of integrated areas in Connecticut made by the Connecticut State Commission on Civil Rights indicated that there remained, despite physical integration, an extensive social gap between white and Negro families. A kind of cool 'co-existence' seems to pervade the neighborhood that has recently experienced moderate racial change. In this kind of atmosphere little things assume great importance. Little differences become magnified. White residents focus their uneasy gaze upon entirely natural small relationships and distort the significance of trivial items of behavior. Physical contacts such as the shaking of hands or the wrestling of two children arouse a strange attention. Mannerisms, speech differences, food preferences and differences of dress receive unusual attention. Many Negro families are only one or two generations removed from the South, and certain Southern pronunciations, food preferences and expressions are still present among them even though they may be part of the urban industrial North in most of their habits and customs. These vestiges of Southern background are often exaggerated by whites, and instead of remaining details of family culture such as exist in all families they are regarded as signs of major differences by white observers. . . .

## NEGRO MIDSHIPMAN

PRINCIPAL appointment of Congressman Torbert M. Macdonald (D) of Massachusetts to the United States Naval Academy is J. Thomas Jackson, 155 Lebanon Street, Melrose, Massachusetts. Jackson thereby becomes the first colored boy to be nominated to the Naval Academy in the history of Massachusetts.

The Naval Academy reported to Congressman Torbert that since 1845, when the naval Academy was founded, only 9 colored midshipmen have graduated from Annapolis.

Nine colored boys are currently in attendance in the four classes. None of these nine is from the New England area.

J. Thomas Jackson, 17, is the only child of Mr. and Mrs. Louis R. Jackson. His father is the owner to the Jackson Cleaners at 33 Essex Street, Melrose, Massachusetts. Young Jackson is a senior and honor student at Melrose High School, where he served as vice president of the Honor Society last year. He is president of the senior class and has served as class president for the past three years.

The appointee was selected by the faculty at the high school as a delegate to Boy's State at the University of Massachusetts last June and was sponsored by Melrose Post No. 90, American Legion. The student body elected him as its delegate to Student Government Day at the State House this year. He has earned his letters each year in varsity football, indoor and outdoor track, and this fall earned honorable mention as right tackle on the All Scholastic Football Team picked by various Boston papers and to the first team in the Middlesex League.

He has been a member of the Melrose YMCA for over ten years, where he has been active in the baseball league and as a member of Hi-Y Club. As a freshman he was voted Carnival King by his teen-age contemporaries and at present is the president of the YMCA Hi-Y Council, the governing body of the "Y" club groups. He is also a member of the First Congregational Crurch.

## DR. DU BOIS RECEPTION

FRIENDS and admirers of Dr. William Edward Burghardt Du Bois honored the ninety-year-old (b. February 23, 1868) scholar and passionate champion of race equality with a reception in the Hotel Roosevelt, New York City, on March 2.

Dr. Du Bois himself tells what it is like to be ninety ("A Vista of Ninety Fruitful Years," *National Guardian*, February 17, 1958) in the age of the hydrogen bomb and the cold war.

On *The Crisis*, which he founded in November, 1910, he writes:

A half century ago, in 1910, I tried to state and carry into realization unpopular ideas against a powerful opposition—in the white South, in the reactionary North, and even among my own people. I found my thought being misconstrued and I planned an organ of propaganda — *The Crisis* — where I would be free to say what I believed.

This was no easy sailing. My magazine reached but a fraction of the nation. It was bitterly attacked and once the government suppressed it. But in the end I maintained a platform of radical thinking on the Negro question which influenced many minds. War and depression ended my independence of thought and forced me to return to teaching, but with the certainty that I

DR. WILLIAM EDWARD BURGHARDT DU BOIS, *founder-editor of* The Crisis, *celebrated his 90th birthday on February 23.*

had at least started a new line of belief and action.

As a result of my work and that of others, the Supreme Court began to restore democracy in the South and finally outlawed discrimination in public services based on color. This caused rebellion in the South which the nation is afraid to meet.

The Negro stands bewildered and attempt is made by appointments to unimportant offices and trips abroad to bribe him into silence. His art and literature cease to function. He is scared. Only the children like those at Little Rock stand and fight. . . .

## SOUTHERN CHURCHES

FIVE Southern ministers write in the March 3, 1958, issue of *Christianity and Crisis* on "The Southern Churches and the Race Question."

An anonymous Episcopal clergyman characterizes his church's attitude in this manner:

There is a strategic advantage in the fact that nowhere does the Episcopal Church officially recognize racial difference in its membership, although most church gatherings are integrated in theory only. However, several summer conferences are integrated, and one southern seminary has been integrated for a number of years despite contrary state laws. The diocesan schools in Washington, D. C., are open to qualified students regardless of race. One southern parochial school expects to be integrated within the year, thereby becoming the first integrated school in the state. Nevertheless, most church schools are providing a haven for those who wish to avoid desegregated schools. This situation confronts the church with a terrible moral dilemma. The segregation issue has created a wide gulf between the pulpit and the pew. . . .

Colbert S. Cartwright, among other things, has this paragraph of comment on The Christian Churches (Disciples of Christ):

Generally the picture of the Christian Churches in the South is one of a majority of ministers believing to some degree in the Christian ideal of integration, a small group of laywomen (influential beyond their number) devoted to the same ideal, but only a small scattering of laymen of similar mind. To a large extent only the minister, along with a small minority of his congregation, honestly believes in the equal dignity of the two races.

The ministry itself is not particularly active in seeking to promote an orderly and expeditious transition to a unified society. Most of the clergy are not emotionally involved in seeking social justice of any kind—to say nothing of seeking if for the controversial Negro. . . .

Blake Smith finds:

The situation among Southern Baptists is very discouraging. Almost without exception local churches are maintaining a tightly segregated pattern. In fact, there is more determination now to maintain segregation than there was before the Supreme Court decision. Some churches, which formerly welcomed Negro visitors in a patronizing way, now make it plain that it would be better if they worshipped "with their own people." In the Deep South only nine Southern Baptist churches have Negro members. In the entire Southern Baptist Convention only one association is open to Negro churches, the Austin Association in Texas.

At the upper levels of the denominational structure, most of our leaders are unwilling even to have the issue discussed in the churches. So far as I know, no statement has been made by a denominational official against integration or in favor of segregation. They

simply by-pass the question or avoid it with vague, harmless generalities. . . .

"The past two years in the South might well be called the period of great silence," so far as the Presbyterian Church is concerned, according to Malcolm P. Calhoun.

Why the silence among churchmen, including Presbyterians? Three reasons may be noted.

First, there was a real fear that public statements either in the pulpit or in the press would result not only in loss of popularity but of office and possibly worse. . . .

A second reason for the silence was strategy. If the voices of the mob were allowed to continue long enough, they would come to be ignored or self-condemned. . . .

A third reason for silence was the premise that no moral question was involved. It was either a purely political or sociological problem, so why speak out? Rather, just ride with the tide on this particular issue—and get on with the business of the church. . . .

Dow Kirkpatrick summarizes the Methodist position:

So many prophets are irrelevant. Liberal voices are usually liberal on issues not very pertinent to the environment of that particular pulpit. We must face the fact that on all issues, in all sections of the country, Methodists are so near the dead average that it becomes difficult to discover whether society is shaping the church or the church, society. Against the background of this truth, I am sure we have cause to be proud of Methodism's witness in the area of race. Wherever the problem is most difficult, the church gives a different witness than it does in places where the problem is not difficult.

It is difficult for us to face honestly the question of the effectiveness of preaching. The uncomfortable truth is that laymen will allow preaching a wide range so long as it does not call for decision or so long as the issue is not crucial. . . .

LEOPOLD SEDAR SENGHOR, *deputy for Senegal and head of the African Convention (CA), which aims to regroup all the political parties in French Black Africa into a single political organization. M. Senghor is an Agrégé de l'Université from the Sorbonne.*

## "INDEPENDENCE OR FEDERATION"

NATIONALISM is on the march in black Africa despite French efforts to keep it separable from the larger problem of nationalism all over the world. Last September 25-30, some 2,000 delegates of the African Democratic Rally (RDA), headed by Félix Houphouet-Boigny, met in conference at Bamako,

(*Continued on page* 250)

*you can*

*help make*

*the* **CONSTITUTION**

*an effective instrume*

**LIFE MEMBERSHIP COMMITTEE**

KIVIE KAPLAN JACKIE ROBINSON DR. BENJAMIN MAYS

**CO-CHAIRMEN**

Kelly Alexander
George A. Beavers, Jr.
Bishop W. Y. Bell
Dr. George D. Cannon
Dr. W. Montague Cobb
Nathaniel Colley, Esq.
Hubert T. Delaney
Earl B. Dickerson, Esq.
S. Ralph Harlow
Bishop Eugene C. Floyd Hatcher
Carl R. Johnson, Esq.
Dr. Mordecai Johnson
Robert T. Johnson
Mrs. Daisy E. Lampkin
Dr. John L. Leach
Hon. Herbert H. Lehman
Dr. James E. Levy
Bishop Edgar A. Love
Dr. James J. McClendon
Mrs. Rose Morgan Louis
Dr. Maurice Rabb
A. Philip Randolph
Walter Reuther
Jackie Robinson
Mrs. Eleanor Roosevelt
Mrs. Nellie G. Roulhac
Ike Smalls
Dr. Alfred E. Thomas, Jr.
Mrs. Pauline F. Weeden

# FREEDOM!

America is on the way to achieving the true freedom intended by our Founding Fathers. But the struggle for full civil rights is far from over. And as the fight continues, the NAACP is increasingly threatened by the most desperate measures to destroy it or cripple its effectiveness. More than ever, your support is needed — to combat the onslaughts of the racists . . . and to hasten the coming of democracy for *all* citizens. Keep the NAACP growing, and fighting . . . in the courts, in the legislatures, wherever justice is imperiled. Enroll now as a Life Member.

**Annual installments of as little as $50 or more, sent to either your local branch of NAACP or the New York headquarters, can make you a Life Member in this vital crusade.**

Send to your local branch or the

**N.A.A.C.P.**

20 West 40th Street
New York 18, N. Y.

I wish to become a Life Member of the NAACP.

☐ I enclose check for $ ..... as first payment toward a Life Membership.

☐ I enclose a check for $500 for full Life Membership.

Name .....

Address .....

City and State .....

*Mu chapter of Lambda Kappa Mu sorority, Brooklyn, N. Y., a group of business and professional women, has made its initial $100 payment on an NAACP life membership. The KLM was founded in 1937 by Florence K. Norman, who was later instrumental in setting up the American Council of Negro Women. Nu chapter was chartered in 1951.*

*Louise Boyce, basileus of Mu chapter, presents her chapter's $100 payment to Rev. Milton Galamison, president of the Brooklyn, N. Y., branch in the presence of two junior high school students and Phyllis Welcome (L), Nu chapter director of public relations.*

*Roy Wilkins (2nd from R) congratulates lawyers and greets delegation from Alabama following argument in the U. S. Supreme Court contesting the $100,000 contempt of court fine levied against the Association by an Alabama judge.*

LOIS BALDWIN, *NAACP field secretary, presents checks to Baltimore, Maryland, youth talent contest winners Katie Cyrus (L), Dunbar High School, winner of the piano award; Juanita Alford, winner of the oratorical award; and Victor Brooks, Douglas High School, winner of the vocal award.*


**B&B REALTY SERVICE**

**179 BELMONT AVENUE**

**BROOKLYN 12, NEW YORK**

**For the finest in real estate service regardless of race, religion, or nationality.**

**LEASES • MANAGEMENT • MORTGAGES**

**SALES AND ALSO ACCOUNTING.**

**EVergreen 5-4508**

# Along the N.A.A.C.P. Battlefront

## NEW YORK HOUSING

A DELEGATION of representatives from the NAACP and other organizations throughout New York State, led by NAACP special housing assistant Madison Jones, visited legislative leaders in March to request enactment of the Metcalf-Baker bill which would ban racial or religious discrimination in the sale or rental of houses in New York State.

Associated with Mr. Jones as spokesman for the NAACP was Laska F. Strachan, housing secretary of the New York conference of NAACP branches. Also participating in the March 10-11 activities were delegates from NAACP branches in Albany, Amityville, Buffalo, Hempstead, Middle-

*McGruder*

DR. NORMAN MITCHELL, *chairman of the Inkster, Michigan, branch life membership committee, receives a first installment on the NAACP life membership of LaFayette Allen, Sr. (R) at the branch's first anniversary banquet. Seated (R) are Kay B. Lampkin, branch president, and Thomas J. Kavannaugh, justice of the Michigan supreme court.*

TOTAL TO DATE $8034.00
SECOND BAPTIST CHURCH · LOS ANGELES, CALIF.
DR. J. RAYMOND HENDERSON, MINISTER
AUGUST 1957 FREEDOM FUND CAMPAIGN MAY 1959
OUR GOAL $10,000.00
TO BE GIVEN AT THE GOLDEN ANNIVERSARY OF THE N.A.A.C.P. IN NEW YORK CITY: JUNE 1959
GIVE GENEROUSLY (YOUR GIFTS ARE NOT SUBJECT TO INCOME TAXES)
WATCH AND H
THIS FUND
WEEK BY WE

THE *Rev. Raymond Henderson, pastor of the Second Baptist church and head of the Henderson Community Center, Los Angeles, California, has embarked upon a project to raise $100,000 for the NAACP, which he plans to present to the Association at its Golden Anniversary in New York City next year. Rev. Henderson, wearing his NAACP life membership pin, points to the total amount already raised by his church, $10,000.*

town, New York City, Portchester, Schenectady, Syracuse and White Plains.

Conferences were held with Walter J. Mahony, majority leader of the State Senate; Joseph Zaretski, Senate minority leader; Oswald D. Heck, speaker of the Assembly; Joseph F. Carlino, Assembly majority leader; Eugene F. Bannigan, Assembly minority leader; Austin Erwin, chairman, Senate finance committee; and committee members Stanley Bauer and Thomas J. Mackell. Meetings were also held with Robert Walmsley, chairman, Assembly judiciary committee, and committee members Anthony Barbiero, John Robert Brook, Bernard Austin, Lawrence P. Murphy, Lawrence M. Rulison, William G. Giaccio and Hunter Meighan.

On March 12, the Assembly judiciary committee, which had been considering the bill, referred it to the rules committee. The previous week, 18

*Cecil Layne*

THE LADIES OF DISTINCTION, INC., *a New York City civic and social group, receives an NAACP life membership plaque from Dr. George D. Cannon, a physician who is chairman of the NAACP's greater New York life membership committee. The LD officers accepting the plaque (from L) are Mrs. Thelma Frye, secretary; Mrs. Bessie Gadsen, president; Dr. Cannon; Mrs. Louise Edelsen, vice-president; and Mrs. Edith McAllister, treasurer.*

Negro leaders in New York City signed a joint statement urging the enactment of the bill, which is modeled after the recently passed Sharkey-Brown-Isaacs anti-discrimination housing ordinance in New York City.

## NAACP CHARGES BIAS PACT

THE NAACP has charged the North Carolina works of the Western Electric Company, located at Greensboro, of collusion with a local of an AFL-CIO union, Local 3062 of the Communication Workers of America, to deny job equality to Negro workers. NAACP labor secretary Herbert Hill filed a complaint on March 6 alleging that the union and the company have

conspired to violate the seniority rights of Negro workers and to restrict such workers to menial job classifications.

Four other members of the Greensboro NAACP complained of discrimination by two other large employers in the city: Cone Mills, a textile company, and the Southern Bell Telephone and Telegraph Company. These companies, as well as Western Electric, are operating under government contracts which forbid racial or religious discrimination in employement.

The NAACP has charged that the Cone Mills permitted Negroes to work only as sweepers, laborers, janitors, and feeders. An investigation by Mr. Hill failed to reveal a single Negro employed as a weaver, loom operator, loom fixer, or frame-hand in any textile mill in North Carolina.

*Cecil Layne*

THE *Rev. Alfred Isaac (2nd from R), pastor of the Union Baptist church in New York City, presents a $500 check for his church's NAACP life membership to Roy Wilkins, NAACP executive secretary. Looking on are John L. Edmons (far R), president of the church's brotherhood, and Russell P. Crawford (far L), president of the Manhattan branch of the NAACP.*

*A. Hansen*

MOTHER ALICE BROWN, *oldest member of the Friendship Baptist church, New York City, presents a $233 check to Russell Crawford, New York City branch president. This check is the final payment on a $500 NAACP life membership taken out by the church. Looking on approvingly are (from L) are Rev. Dr. Thomas Kilgore, Jr., pastor of Friendship church, and Ella J. Baker, chairman of the church's social action committee.*

Affidavits filed with the President's Committee indicated consistent refusal by the telephone company in Greensboro to employ qualified Negroes responding to repeated advertisements in local newspapers for telephone operators.

In a conference with General C. E. Ryan, executive vice-chairman of the President's Committee, and Dr. Joseph R. Houchins, the Committee's director of compliance, Mr. Hill reviewed pending complaints filed by the Association and expressed dismay that the Committee has failed to take vigorous action in many of these cases, some of which have been pending for almost three years.

## INTERCOLLEGIATE INTEGRATION "MEET"

AN intercollegiate conference has been scheduled for April 19-20 at Oberlin College to discuss racial and religious bias on the campuses of northern colleges and universities.

The problems include fraternity discrimination, bias in off-campus housing, racial discrimination in faculty hiring policies, and self-segregation on the part of Negro students.

John Schuler, president of the Oberlin NAACP chapter, which is sponsoring the conference, says that the main objective of the meeting will be an evaluation of current progress toward integration in higher education in the Middle West, with emphasis on what students can do to help by working through NAACP college chapters.

## NAACP WORKER ATTACKED

NAACP field secretary for Mississippi, Medgar Evers, was attacked in March by a taxi driver who had apparently boarded the bus just to attack Mr. Evers because Mr. Evers had refused to move from a seat in the front of an inter-city bus, as directed by the driver, to the rear.

The attack took place early on the morning of March 11 as the Trailway bus was pulling out of Meridian, where Mr. Evers had gone aboard enroute to his home in Jackson. He was returning from Greensboro, N. C., where he had attended an NAACP southeast regional conference the previous week-end.

When he boarded the bus at Meridian, Mr. Evers reports, he took a seat in the front of the bus. G. V. Shelton, the driver, ordered him to the rear. Upon his refusal to move, the driver consulted with the ticket agent and with police who were in the bus terminal. Although informed he was not under arrest, police officers insisted upon taking him into the station across the street for a talk. There he was questioned about his identity and

THE *dinner meeting of the NAACP legislative conference held in Lansing, Michigan, on February 18 attracted 42 delegates from 11 Michigan communities to discuss ways and means of passing the anti-discrimination bill then pending in the Michigan state legislature. Pictured (from L) are Madison Jones, NAACP special assistant housing; Edward Turner, president Michigan NAACP state conference; Rep. George Edwards, Detroit; Michigan governor G. Mennen Williams; Arthur Johnson, executive secretary Detroit branch; William Oliver, co-director UAW-CIO-AFL fair practices department; Rep. Louis Cranston; and Edward Newson of the Tri-Cities branch.*

REV. S. C. THORNTON *(R), pastor of the Ward Chapel AME church of Muskogee, Oklahoma, presents his church's initial NAACP life membership payment to J. J. Simmons, Jr., NAACP Oklahoma regional director, as Malon Exell, church treasurer, looks on.*

his purpose in refusing to be jim-crowed, and warned that he was imperiling "good race relations in Meridian."

Permitted to return to the bus, Mr. Evers again took a front seat, whereupon the driver, already 45 minutes late, drove off. A few blocks from the station the bus was overtaken by a taxi from which the driver emerged and demanded entry into the bus. The taxi driver immediately launched a verbal attack upon the NAACP representative, and followed it with a bruising physical attack. The bus driver ordered the assailant off the bus after which the bus proceeded to Jackson with Mr. Evers still seated in front.

None of the other passengers, all white save an elderly woman, intervened one way or the other, Mr. Evers reports. Only one passenger, a man from Arkansas, gave his name and address to Mr. Evers as a witness.

## PRIVATE SCHOOL AIDS NAACP

THE student body of Elisabeth Irwin High School, a private school in Greenwich Village, New York City, presented $1,100 to the NAACP. The presentation was made at a student assembly in March.

DAVID PHELPS, *Kansas City, Missouri, branch officer, presents a $50 check to Rev. E. J. Odom, Jr. (R), NAACP church secretary, as initial payment on an NAACP life membership for the Ebenezer AME church of Kansas City in the presence of Dr. L. Sylvester Odom, church pastor.*

Included in the amount were checks for an NAACP life membership for the Irwin school and a junior life membership for the Little Red School House, the junior high school of the Elisabeth Irwin system. The money was raised by the Irwin school's students at a benefit program on February 23.

Accepting the contribution on behalf of the NAACP were Jackie Robinson, board member, and Herbert Wright, youth secretary. Presentation of the junior life membership check was made by Jason Hammond, son of NAACP vice-president John Hammond. Young Hammond is a student at the Elisabeth Irwin school.

## NAACP CONTRIBUTION

THE Indiana Baptist State Convention's "Pennies for Privileges" project has netted the National Association for the Advancement of Colored People $1,029.56, according to Rev. Edward J. Odom, Jr., the Association's church secretary.

The fund raising project was conducted by a special committee appointed by Dr. R. T. Andrews, president of the Indiana Baptists. Members of the committee include Dr. L. K. Jackson, Rev. Julius James and R. E. Penn, all Baptist ministers in Gary.

In a letter transmitting the check, Dr. Jackson said: "This contribution is to assist the NAACP in what we consider to be a great and stupendous fight for freedom."

In response to Dr. Jackson's letter, Rev. Odom indicated that the Association considered the contribution a concrete expression of the Convention's awareness of the urgent need for funds with which to wage a vigorous fight for freedom.

## STAFF APPOINTMENT

MILDRED L. BOND, who has been an NAACP field secretary since 1954, has been appointed to assume direction of the NAACP life membership campaign.

The appointment fills a position vacated when Marion Stewart resigned to enter the public relations field.

In her capacity as an NAACP field secretary, Miss Bond worked on school integration problems, and on the community projects, membership drives and fund raising campaigns of NAACP branches. She also lent her assistance to NAACP state and regional conferences.

The states in which Miss Bond has worked include Mississippi, Arkansas, Michigan, Ohio, Texas, Virginia, and Maryland, as well as the District of Columbia.

A resident of New York City, Miss Bond holds a B.A. degree from New York University and an M.A. degree in social psychology from Columbia University. She also studied at the University of Paris and the University of Mexico under a student exchange program of the American Friends Service Committee.

*Rev. Debricks crowns Mrs. Fannie Brown as NAACP queen in a contest conducted by the Gloucester county, Virginia, N A A C P branch, King W. W. Baytop stands at Mrs. Brown's right.*

# What the Branches Are Doing

*California:* K. Carl Thomas of San Francisco has been appointed western regional director of political education and research, and he will also head the NAACP's west-coast drive for 1,000,000 registered Negro voters by 1960.

Eighteen branches of the southern area conference were represented by 169 delegates at the annual election meeting held in PALM SPRINGS. New officers are Frank Barnes, president, Northridge, re-elected for his third term; Rev. Maurice Dawkins, vice-president, Los Angeles; Percy Anderson, second vice-president, Long Beach, re-elected; James McCann, third vice-president, San Diego; Melvin Williams, treasurer, Pasadena; and Mary Eckenrode, secretary, Los Angels, re-elected for a third term.

The officers were installed by internationally famous composer and band leader, Duke Ellington.

Franklin H. Williams, west coast secretary-counsel, reported on the meeting between NAACP officials and Teamster Union President James Hoffa in Palm Beach, Florida, held for the purpose of discussing the possibility of discrimination in Teamster locals.

A report on the Budweiser protest was given by Rev. Maurice Dawkins, Los Angeles branch president, who also answered questions pertaining to the protests in the various communities in southern California. A resolution was unanimously passed to increase efforts to "black out Bud" until the Van Nuys plant of Anheuser Busch hires Negroes and members of other minority groups in all categories of their operations.

*Illinois:* A civil-rights forum was featured at the February meeting of the CHICAGO branch. The branch reports receiving an increasing number of complaints of unjustifiable police brutality, especially on the part of arresting officers.

The branch has called upon the Chicago board of education to officially recognize the "existence of conditions tantamount to racial discrimination in the public schools of the city and to adopt a policy to correct such conditions."

President of the Illinois conference of branches, Dr. L. H. Holman of Joliet, laid a wreath on the tomb of President Lincoln during the conference's annual pilgrimage to the great Emancipator's tomb.

Newly elected officers of the MAYWOOD-WHEATON branch are

Henry Perry, president; William Waddy, first vice-president; William Banks, second vice-president; Albert Cox, secretary; and Fred Williamson, treasurer. For the Wheaton branch they are Nathaniel Odum, president; Archie Webster, vice-president; Beanie Odum, financial secretary; Edgar Mitchell, recording secretary; and Mr. Miller, treasurer.

*Iowa:* Ike Smalls, national vice-president of the NAACP, was co-recipinet of a national Negro history week award for his achievements in race relations. The award was made by Governor Herschel Loveless in Waterloo, Iowa.

*Kentucky:* New officers of the LOUISVILLE branch are Rev. William T. Byrd, Jr., president; Mrs. Lucile Phillips, secretary; and Mrs. Jewel Rabb, treasurer. The branch life membership chairman has secured forty-one life memberships and plans to increase this enrollment during 1958.

*Michigan:* The FLINT branch passed a resolution at its February 16 meeting condemning the action of some Stocton Street area residents for harassing the family of Willie Richards, a Negro who recently moved into the area. A branch delegation appeared before the Flint City Commission to ask investigation of the cross-burning incident and to request adequate police protection for the Richards.

*Minnesota:* Dr. John Morsell, assistant to the NAACP executive secretary, addressed joint meeting of the MINNEAPOLIS and ST. PAUL branches on March 3.

*Nevada:* Labor leaders Harry Adams, president of the Reno Trades and Labor Council, and Stanley Jones, secretary-treasurer of the Building and Construction Trades Council, were discussion leaders at a recent meeting of the RENO branch.

*New York:* Dr. Jeanne Noble, guidance counselor and instructor at New York City College, addressed the February public meeting of the JAMAICA branch. Other features of the program were a symposium and art exhibit and the awarding of prizes to winners in an essay contest on brotherhood.

Rev. Andy Lewter installed the 1958 officers of the INWOOD-FAR ROCKAWAY branch, as follows: Edward A. Gibbs, president; Mrs. Eunice Gordon, first vice-president; Loverine Freamon, second vice-president; Mrs. Vivian Kuch, secretary; Mrs. Ella Lee, treasurer; and Ruth Bethea, financial secretary. Rev. Joseph May and Rev. Andy Lewter are co-chairman of the branch executive board.

The branch is also proud to announce that it forwarded $250 to the fight for freedom fund as well as meeting its membership quota for 1957.

The first annual brotherhood and installation dinner of the BRONX branch was addressed by Assemblyman Felipe Torres; Hon. Thomas Dickens, judge of the court of General Sessions; and Dr. John A. Davis, a commissioner of SCAD.

New officers in the NIAGARA FALLS branch are Rev. Edgar Huff, president; Dr. Benjamin J. Bullock, Jr., first vice-president; Clayborn Taylor, second vice-president; Medora Washington, secretary; and Mrs. Marion Hutchinson, treasurer.

*Pennsylvania:* NAACP executive secretary Roy Wilkins, NAACP board chairman Dr. Channing H. Tobias, and Howard University President Mordecai W. Johnson were featured speakers at the "Institute for Organization of the Community" conducted by the PHILADELPHIA branch on March 29.

## YOUTH COUNCILS AND COLLEGE CHAPTERS

*Maryland:* Annual youth talent program sponsored by the Jackie Robinson youth council of BALTIMORE was held on January 19 in the Sharp Memorial Methodist church.

The program consisted of a contest in voice, piano, and oratory and was participated in by Jeanette Walters, Dunbar High, and Victor Brooks, Douglas High, vocal solos; Katie Cyrus, Dunbar, piano selections; and orations by Juanita Alford, Dunbar, and Houston Stansbury, Douglas. The judges awarded five-dollar prizes to Juanita Alford, oratory; Victor Brooks, voice; and Katie Cyrus, piano.

Lois Baldwin, NAACP field secretary assigned to work with youth and adults, gave a brief talk at the end of the program.

*New York:* Edgar Thomas Williams, Jr., a Brooklyn College junior, has been elected president of the Brooklyn NAACP college chapter.

NAACP OFFICIALS *talking with Duke Ellington (from L): Dr. H. Claude Hudson, member of NAACP national board; Clarence Muse, well-known movie actor; Mrs. Tarea Hall Pittman, NAACP west coast field secretary; Duke Ellington; Mary Eckenrode, secretary southern area conference NAACP branches; and Frank H. Barnes, president NAACP southern area. The meeting took place in Palm Springs, California.*

# College and School News

THE CARVER FOUNDATION of Tuskegee Institute is offering graduate fellowships for research and graduate study leading to M. S. degrees in chemistry, foods and nutrition, and agronomy.

■

Eighty students at JOHNSON C. SMITH averaged grades of "B" or better during the first semester of the current school year to qualify for the honor roll. Of this number, 13 are freshmen; 13, sophomores; 24, junior; and 30, seniors.

■

Charles Reginald Lett, freshman medical student, and Fred Charles Fielder, sophomore dental student, at MEHARRY MEDICAL COLLEGE have been awarded the annual National Methodist scholarships.

The Josiah Macey, Jr., Foundation has approved a projected study by Dr. A. P. Johnson, clinical instructor in obstetrics, on "The Induction of Eclampsia [sudden attack of convulsions, esp. during pregnancy or parturition] in Dogs by the Use of Placental Extracts."

Dr. James Thomas will be the college's 1958 baccalaureate speaker. Dr. Thomas represents the board of education of the 13 colleges for Negroes which are affiliated with the Methodist church.

■

"The Color Bar in South Africa as a World Problem" was the subject of a panel discussion at the NEW SCHOOL FOR SOCIAL RESEARCH on February 25. The speakers included Violene Junod, Native Administration, University of Natal; William B. Schwab, professor of anthropology, Temple University, Philadelphia; and a South African apologist for apartheid. Sanford Griffith, director of the Center for African Studies at the New School, was the chairman.

■

Rev. James H. Robinson, pastor of the Church of the Master, New York City, and Rabbi Israel Mowshowitz, are directing a study-work-camp tour for selected students—June 18—September 2—to Liberia, Ghana, French Cameroons, Sierra Leone, and Nigeria. Fourteen individuals and organizations are sponsoring the tour.

For further information write to Philip C. Wei, Morningside Community Center, 119 West 57th Street, New York City 19.

■

MOREHOUSE COLLEGE observed its ninety-first founder's day on February 18. The anniversary covered a three-day period, beginning with the annual Glee Club concert under the direction of Professor Wendell Whalum; dedication of the recently

completed $835,000 physical education and health building, with New York University professor-emeritus Nash as the principal speaker; and ending on February 18 with the annual founder's day banquet, with Stanley Kresge, president of the Kresge Foundation, Detroit, Michigan, as speaker.

Dr. William Herbert King, pastor of the Grace Congregational church, New York City, was the second person to present a series of three lectures under the title of The C. D. Hubert Lectures. The lectures were delivered February 11-12 under the auspices of the Morehouse School of Religion. They were initiated last year as a memorial to the late Dr. Charles D. Hubert, former dean of the Morehouse school of religion.

■

The VIRGINIA STATE COLLEGE Theatre Guild presented Maxwell Anderson's play, *Anne of the Thousand Days*, on February 14.

■

HOWARD UNIVERSITY observed the ninety-first anniversary of its founding on March 3. Three Howard alumni were cited, during the ceremony for outstanding post-graduate achievement: Dr. Julian W. Ross, Washington, D.C., for his work in the field of medical education; Mrs. Ruth Stephenson Norman, Charleston, West Virginia, for her work in public education; and Judge Scovel Richardson, New York City, for his work in the law.

■

SHAW UNIVERSITY observed religious emphasis week March 2-6, with guest speakers delivering addresses, leading classroom discussions and forums, and serving as counselors. Rev. Gaylord Noyce, United church, Raleigh, and Dr. Charles Copher, professor of Old Testament, Gammon Theological Seminary, were the guest speakers.

Assistant general manager Dr. Louis K. Eilers of the Eastman Kodak Company was a recent speaker at Shaw on the subject of the interdependence of people.

■

Mr. and Mrs. Kivie Kaplan of Boston, whose lives have been dedicated to the advancement of Negroes and other minority groups, will underwrite, at the cost of $75,000, the construction of a unique study hall at BRANDEIS UNIVERSITY in memory of President Abraham Lincoln. They will sponsor construction of a Lincoln Room in the proposed American Civilization Center at Brandeis to house personal articles and reproductions of treasures from Lincoln's life.

Dr. Abram L. Sacher, president of Brandeis, discloses that the Lincoln Room will be known as the Emily R. and Kivie Kaplan Hall in honor of the donors.

Mr. Kaplan is a member of the national board of the NAACP, director of the Boston branch, and co-chairman of the NAACP's life membership committee.

■

Stanley C. Hope, national campaign chairman and president of Esso Standard Oil Company, has announced a $2,250,000-goal for the

1958 UNITED NEGRO COLLEGE FUND campaign.

"Mounting costs of education and the recent addition of two colleges to Fund membership have made it necessary to increase the goal by a quarter-of-a-million dollars this year," Mr. Hope said. "The two newly admitted colleges, Barber-Scotia, Concord, N. C., and St. Paul's, Lawrenceville, Va., bring the current membership to 33."

The 1958 campaign, scheduled between April 1 and June 15, marks the UNCF's fifteenth annual nation-wide appeal.

The UNCF has distributed a third appropriation of $535,529 to thirty-one member colleges from the proceeds of its 1957 campaign, according to an announcement made by Dr. F. D. Patterson, UNCF president and director of the Phelps-Stokes Fund.

Since the Fund was chartered in 1944, it has raised approximately ten per cent of the combined operating budgets of its member colleges each year.

Lawrence R. Perkins, Jr., has been appointed a field representative for the UNCF. Mr. Perkins will work with labor unions, fraternal and other national organizations to stimulate wider interest in the UNCF and to broaden the base of its support.

■


**HOWARD UNIVERSITY**
**WASHINGTON 1, D. C.**

**TEN SCHOOLS AND COLLEGES TO SERVE YOU**

- School of Law
- Graduate School
- School of Music
- School of Religion
- College of Medicine
- College of Dentistry
- College of Pharmacy
- School of Social Work
- College of Liberal Arts
- School of Engineering & Architecture

*18 NATIONAL HONOR SOCIETIES*
*ADVANCED ARMY AND AIR R.O.T.C.*

*Write*
**DIRECTOR OF ADMISSIONS**

**MORGAN STATE COLLEGE**
**BALTIMORE 12, MARYLAND**

**A fully accredited college of Liberal Arts open to all qualified students regardless of race, religion, nationality, sex.**

- 35 areas of study in 19 departments
- Advanced ROTC
- 7 national honor societies
- Regular, Evening, Summer Sessions

*Write:*
**DIRECTOR of ADMISSIONS and PLACEMENT**

Calvin Dash, assistant professor of music and co-ordinator of music instruction at DILLARD UNIVERSITY, has been awarded a Danforth Foundation grant for one year's full-time study toward the doctor's degree. Dillard has granted him a leave of absence for the next academic year to enroll in the Eastman School of Music of Rochester University in June.

Dash had been previously awarded a John Hay Whitney fellowship and a Juilliard School of Music scholarship.

■

TUSKEGEE INSTITUTE is one of three institutions in Alabama to receive a grant from the National Science Foundation to conduct its second summer institute for high school teachers of science.

■

Lloyd J. Averill, Jr., was religious emphasis week speaker for the ATLANTA UNVERSITY center March 2-5. Mr. Averill is dean of the chapel and associate professor of religion at


*Cheyney*

**STATE TEACHERS COLLEGE**

**Cheyney, Pennsylvania**

fully accredited by
The National Council for Accreditation of Teacher Education . . . and
The Middle States Association of Colleges and Secondary Schools

PROFESSIONAL courses offered:

Elementary Education ——B.S. Degree
Home Economics ——B.S. Degree
Elementary and High School
Industrial Arts ——B.S. Degree
Elementary and High School
Graduation from a standard four-year high school required for admission.

*For further information and catalog write to Registrar,*

JAMES HENRY DUCKREY, President
Cheyney, Pennsylvania

**CENTRAL STATE COLLEGE**

*Established 1887* WILBERFORCE, OHIO

**OVER THREE SCORE YEARS OF EDUCATIONAL SERVICE TO YOUTH**

CHARLES H. WESLEY, *President*

In choosing a college, a student, his parents and advisors should give thoughtful consideration to its program of education, its character-building potentialities, its intellectual atmosphere, the scholarly standing of its faculty, the beneficial effects of its student life and student activities, and the opportunities available for education in leadership and social action. CENTRAL STATE COLLEGE is co-educational and inter-denominational, and its students are selected solely on the basis of merit without reference to race or nationality. A low faculty-student ratio of one to nine provides virtual tutorial instruction and adequate educational guidance and counsel.

FULL STATE, REGIONAL AND NATIONAL ACCREDITATION

CURRICULAR DIVISIONS

ARTS AND SCIENCES
BUSINESS
AGRICULTURE
EDUCATION
HEALTH AND PHYSICAL EDUCATION
HOME ECONOMICS
INDUSTRIES
MILITARY SCIENCE AND TACTICS (R.O.T.C.)
MUSIC
SOCIOLOGY AND SOCIAL ADMINISTRATION

*For Application, Catalog and other information, write:*

**Registrar, Central State College, Wilberforce, Ohio**

Fraternities-Churches-Clubs
Choirs - YMCA's - Sororities
TOURS
OUR SPECIALTY
For References: The Greyhound Bus Co. and the Penna. Railroad
in ATLANTIC CITY it's
LIBERTY HOTEL
(THE HONEYMOON HAVEN)
1519 Baltic Avenue
TRY OUR 7 FOR 6 PLAN
(STAY 7 DAYS & PAY FOR 6)
FREE PARKING

Kalamazoo College, Michigan.

The crisis in American education was the topic for the February town meeting of the Atlanta university center on February 5. Participants were Dr. Horace Mann Bond, acting dean of the School of education at AU; Rev. Samuel Williams, department of philosophy at Morehouse; and four students: Herschelle Sullivan, Spelman; Sallie Smart, Morris Brown; Edgar Boldes, Clark; and Phillip Thompson, Morehouse.

AU was host February 21-22 to a group of college seniors interested in a career of professional librarianship.

Dr. Rushton Coulborn, AU professor of history, was one of forty-eight scholars in the humanities and social sciences receiving a grant from the American Council of Learned Societies.

■

More than 600 high school students, principals, and drama directors from sixteen North Carolina counties attended the twelfth annual high school drama clinic at FAYETTEVILLE STATE TEACHERS COLLEGE on February 1.

Fayetteville students recently feted Violet Lewis, a freshman from Freetown, Sierra Leone, West Africa.

Dr. Charles Ray, director of the news bureau at North Carolinna College, was English emphasis-day speaker on the subject "Books Are Intellectual Weapons Against Nothingness and Depth Manipulators."

■

Lonnie Mitchell, a substitute instructor at MORGAN STATE COLLEGE, has been awarded the Ph.D. degree in clinical psychology by the American University.

Dr. Mae Pullens Claytor, professor and acting head of the department of psychology, has been awarded a grant-in-aid by the Society for the Promotion of Psychology and Social Issues to study education programs for a-typical children.

Dr. Thomas Fraser, head of the department of science education was elected twenty-sixth president of the National Association for Research in Science Teaching at the Association's thirty-first annual meeting in Chicago February 19-22.

After Morgan awarded a B.S. degree to Ghana-born Kwabena Duncan Mensah, he left the U. S. for further study in Europe.

■

Dr. William J. Faulkner, pastor of the Congregational church of Park Manor, Chicago, was TOUGALOO SOUTHERN CHRISTIAN COLLEGE'S religious-emphasis week guest speaker February 23-26.

## TEACHERS WANTED

We have the opportunity to recommend a reasonable number of qualified persons, with advanced degrees, to attractive College and High School positions.

Send for application form —
REGISTER NOW!

"IT COSTS YOU NOTHING"

**SYSTEM SERVICE TEACHERS AGENCY**
**201 Ashby Street, N.W.**
**Atlanta 14, Georgia**

Attention: Musicians, Librarians, Artists


Rabbi Charles Mantinband of Temple B'nai Israel, Hattiesburg, Mississippi, lectured at Tougaloo on February 19 as a representative of the Jewish Chautauqua Society. He spoke on "Religion and World Brotherhood."

Tougaloo has received an allocation of $14,866.90 from the United Negro College Fund as the third and final allocation from proceeds of the 1957 UNCF nationwide campaign.

■

THE AMERICAN MUSEUM OF NATURAL HISTORY is offering a series of nine lectures and two all-day Saturday field trips to nature counselors and youth leaders-in-training. Farida Wiley, and members of the department of public instruction at the AMNH, are offering the courses, which began on March 17.

FRANKLIN H. WILLIAMS, JR., *son of NAACP west coast regional secretary counsel, is the first NAACP junior life member in California.*

The AMNH and the U. S. National Park Service have announced plans for excavation at the site of what is thought to be a 275-year-old French fort at a site near the town of De Witt, Arkansas, at the mouth of the Arkansas River. Excavations began in March and are expected to continue for three months.

Dr. Ferdinand E. Okada, cultural anthropologist and teacher in the Museum's department of public instruction, left in March for a year's research in Nepal, Asia.

He will be devoting particular attention to the *Newars,* the most numerically preponderant and the oldest ethnic group in central Nepal.

# Book Reviews

## SOUTHERN LANDSCAPE

***Neither Black Nor White.*** **By Wilma Dykeman and James Stokely. New York: Rinehart & Company, Inc., 1957. 371pp. $5.00.**

***With All Deliberate Speed: Segregation in Southern Schools.*** **Prepared by Staff Members and Associates of Southern Education Reporting Service. Edited by Don Shoemaker. New York: Harper & Brothers, 1957. 239pp. $3.50.**

This reviewer confesses to prejudging these latest entries into the race among authors to get their impressions of the integration issue between book covers. The feeling here was that Mr. & Mrs. Stokely and Shoemaker were trotting under the wire wearing the respectable colors of "objectivity" and "moderation" at a time when there is a need for more speed and less deliberation in the desegregation of the public schools.

*Neither Black Nor White* is a panoramic report, interspersed with sketchy historical and sociological interpretation. But in their travels throughout the South the Stokeleys have still done a solid job of reporting the views of whites and Negroes on integration in chapters on Southern politics, health, crime, womanhood and other subjects. The authors must have waded through hundreds of fruitless interviews to come up with quotes as fresh as this comment from a Louisiana football enthusiast on a law barring interracial sports events:

"They about ruint our Sugar Bowl when they fixed it so those good teams that had niggers on them couldn't play down here. . . . Now I'm not for mixing in the schools, and it won't come for a long time here. Ever' once in a while a nigger gets smart here, but he gets back in line pretty soon. But it's coming. It'll come in all the places around and finally Louisiana and Mississippi will have to give in, too. But it'll be ten years away. And I wish they'd a-left our Sugar Bowl alone."

Or Oklahoma Editor Roscoe Dunjee, and old warhorse, declaring that the solution lies with the young people of both races:

". . . Many white Southerners don't realize we Negro Southerners have our troublesome inheritances from the past, too. There was my mother. I looked after her, and honored her and loved her until she died a few years ago, but my mother was a victim of the slave period. I remember the times when my mother would come from our home up town here, walk into my office and sit down:

" 'Now Roscoe', she'd say, 'I read your paper today. We musn't talk about white people that way. We know our metes and bounds. We know our place.'

"Well, I knew she had a sweet tooth and I'd go buy her a soda and carry her home. After mother's death I was sad, but I was released."

*With All Deliberate Speed* is the product of Editor Shoemaker, staff members, and associates of the Southern Education Reporting Service, which publishes the monthly *Southern School News*. The service's proud boast of objectivity permeates the present volume to the extent of stifling the individual writing styles of its contributors. Their summaries of the status of integration in the region's schools are as good as can be expected under the objectivity rule and the day-to-day changes in the integration picture. The Little Rock story, for example, broke between the time the book was compiled and the publication date.

The Shoemaker book shows uniform reportorial competence, but this integrationist was especially taken by Bert Collier's chapter on "Segregation and Politics." Collier, as well as the Stokeleys, graphically and—it must be noted—objectively shows that Southern politicians are not as uniformly opposed to integration as their 1956 defiance of the Supreme Court decision might indicate. The 24 Southern Representatives who refused to sign the Southern Manifesto included North Carolina's ex-Congressman Charles B. Deane. Deane's subsequent defeat was attributed to his refusal to publicly state that he was against school integration. Collier quotes Deane as saying, "I don't have to go to Congress, but I do have to live with Charlie Deane."

There are other Charlie Deanes in these two volumes who somehow tend to offset the Jim Eastlands and Ace Carters. The authors must be commended for bringing light into the Southern darkness. Although the reviewer prefers strong trumpeters like Carl Rowan, the Minneapolis journalist, he finds here that there also is a place for muted horns.

LUTHER P. JACKSON, JR.

## MOVERS AND SHAKERS

***The Lonesome Road: The Story of the Negro's Part in America.* By Saunders Redding. Garden City, New York: Doubleday & Company, Inc., 1958. 355 pp. $5.75.**

This title is not a formal history of the Negro in the U.S.A., but exciting "profiles" of some fifteen or more individuals whose achievements mark out the range and the strength of the American Negro on the "lonesome road" he has trod since coming to the New World.

What Mr. Redding has done is to search through the lives of his men and women to find a pattern that can be meaningful today.

Among his characters are Daniel Payne, who "was always crying out to God"; Frederick Douglass, "reluctant to cut the ideological cord that bound him to Garrison's impractical idealism"; Sojourner Truth, "she was called Isabella at first, and the language spoken in her family was Dutch"; Isaiah T. Montgomery, founder of Mound Bayou and "a hard man to figure"; Dr. Daniel Hale Williams, the first surgeon to perform a successful operation on the human heart; William Burghardt Du Bois and Robert Sengstacke Abbott who, though born in the same year, 1868, "were as different as parentage, background and training could make them"; Marcus Garvey, who had the answer for the Negro's problems—back to Africa; A. Philip Randolph, "almost a god to the great mass of Negro workers"; Paul Robeson, who seemed to have the potential of a leader; and Thoroughgood Marshall, who until he was twenty-one "had no idea of becoming a lawyer."

Thoroughgood later became Thurgood. "At forty-five he retained his sense of humor and his gregariousness, but all else had changed. At forty-five he had defended in a hundred courts of law the finest concepts of human dignity and equality of civil rights, had won twelve of fourteen cases on these issues before the highest court in the land, and was everywhere acknowledged to be the leading civil rights lawyer of his time."

*Lonesome Road,* which appears in The Mainstream of America Series," edited by Lewis Gannett, deserves careful reading.

Mr. Saunders Redding is professor of English at Hampton Institute. This is his seventh published book. With this title I notice that he has dropped the "J" (Jay)—he's now Saunders Redding instead of J. Saunders Redding.

J. W. I.

### SOUTHERN SCHOLIUM

***An Epitaph For Dixie.* By Harry S. Ashmore. New York: W. W. Norton & Company, Inc., 1958. 189pp. $3.50.**

A first-rate, and stimulating, analysis of the present-day South, its beliefs and attitudes. What has hit the South is not only the May 17, 1954, U. S. Supreme Court public school decision. It is also industralization. Every time a northern firm opens a factory or a branch office down in Dixie, it accelerates the rate of change and alters the mind and character of the South. Readjustment, therefore, is inevitable and the section will find it impossible to continue living apart from the nation.

Mr. Ashmore, a South Carolinian by birth, who is now executive editor of the *Arkansas Gazette,* makes this the central point of his discussion. If the South had had leadership at the time of the May 17th decision, the section would be working in an orderly manner toward desegregation instead of spending so much of its energy in belaboring the Supreme Court and coddling its racist screwballs. "In any event, and for better or worse," concludes Mr. Ashmore, "the South must now find its future in the national pattern. The angry cries of defiance sounding across the region do not echo a gallant past, only a contemporary temper tantrum."

J.W.I.

### WHAT TO SAY

***A Dictionary of Contemporary American Usage.* By Bergen Evans and Cornelia Evans. New York: Random House, 1957. VIII+567 pp. $5.95.**

This is a rewarding book for editors, writers, teachers, and the browsing reader. The Evanses base their dictionary on the premise that, since language changes, "no one can say how a word 'ought' to be used. The best that anyone can do is to say how it *is* being used, and this is what a grammer should tell us." Usage of "educated people," therefore, becomes the authority and not the pendantic blindness of the older grammarians. This, naturally, complicates matters, since it raises the question of who is and who is not educated. Whose usage counts? And when does a usage become sufficiently well established to be acceptable?

Raising these questions does not, however, invalidate the authors' premise that usage is the final authority. Usage wins out anyhow. But it does, as the Evanses admit, make it necessary for the reader to "decide these things for himself."

The Evanses pet aversion is the cliché: "They were fresh minted once, but are now battered beyond acceptability." They also have contempt for the hackneyed and the banal word or phrase. But it is their often derisive

humor and apposite wit that makes their dictionary such a delightful book in which to browse. Here are a few samples:

"A school teacher who said 'like' where the grammars recommend 'as' might be reprimanded; a copy writer for a cigarette advertisement who used 'as' in such a context would be fired."

"Prudery moves on prurience as a snail in its own slime and leaves the trail of this slime over all that it touches."

"Boston accent. It is more likely that God is always conceived of as belonging to the dominant group. If He no longer speaks in Hebrew or Latin, He at least has a Boston accent."

"Harvard accent is a cliché of resentment that mingles malice and ignorance in about equal proportions."

". . . Modesty is a safeguard against being absurd. Where modesty is lacking, it is well to have a dictionary."

"Ambiguity serves modesty. It serves to avoid a conflict of official position with personal conviction. And it permits ignorance to hide itself in vagueness."

"If you insist on talking Latin, it is not unreasonable to hold you to at least an elementary knowledge of it."

"All racial designations illustrate the difficulty underlying euphemism: contempt or disdain or dislike cannot be made acceptable to its victims by a mere change of words."

"In English as used in South Africa no white man is a *native* (even though native) and no black man is a *South African* (even though he and his ancestors have lived in South Africa for many generations).

On "European" as used in South Africa: "A French Negro would be called French non-European and—such are the ways of speech—a Negro from some non-specified country of Europe would be a European non-European."

I find this boggle under bookish: "To us there is something inexpressibly pathetic in the great Negro leader's [Booker T. Washington] choosing the name *Booker* for himself because of his humble respect for books." Mr. Washington gives this explanation in *Up From Slavery:* "Later in life I found that my mother had given me the name of 'Booker Taliaferro' soon after I was born. . . ."

The Evanses claim that "psychological moment" resulted from an English mistranslation of "Das psychologische moment" — the psychological momentum; the French insist that it resulted from a French mistranslation. Which language gets the credit, or blame?

This useful guide to the sunlit plains of clear English is also packed with information about grammar, punctuation, figures of speech, rhetoric, and other technical aspects of the language.

J.W.I.

**DON'T FORGET**

**THE 49th ANNUAL**
**CONVENTION OF THE NAACP**

**CLEVELAND, OHIO, JULY 7-13, 1858**

***Branches Should Start Their Preparations Now***

**49th ANNUAL**

**NAACP**

**CONVENTION**

**Cleveland, Ohio**

**July 7-13, 1958**

## LOOKING & LISTENING

(*Continued from page* 223)

French Sudan, to formulate a policy for the future relations between French Africa and metropolitan France. There were, of course, other issues; but this one was central and passionately discussed. One of the conference resolutions asserted "that all peoples had an inalienable right to independence."

On January 31 the different political parties of Senegal issued a common communiqué announcing their intention of demanding a federal executive, which will give real internal autonomy, and ultimately independence. They not only demanded a re-examination of their relations with France, but of their relations with their friendly neighbors. On the same day, in Paris, deputies Léopold Sédar Senghor (African Convention, CA) and Mamadou Dia (CA) called on René Coty and Félix Gaillard to request two basic changes in the *loi-cadre:* (1) to amend the loi-cadre so as to permit organization of a federal government at Dakar, and (2) to create a French-African federation.

Two days later, however, before the two Senegalese deputies could carry out their plan, Deputy Mitterrand (Democratic and Socialist Resistance Union) introduced a resolution calling for a government conference to "discuss a French-African community and its basic institutions." Mr. Mitterrand promises his party's (UDSR) support of a movement which he thinks inevitable—more autonomy for black Africa.

Mr. Senghor set forth the basis for federation in a speech which he delivered before a Socialist study group in Paris and which is reported in its entirety in the February 6 issue of *France Observateur.*

"We are federalists by vocation," says Mr. Senghor. "What is federation but a system for establishing equality between nations, and therefore races?"

Then he adds:

> Experience shows that the system of overseas departments is bankrupt. A system of associated states will likewise be bankrupt unless we re-examine the idea and the institution based on it.
>
> Federalism, on the other hand, meets the conditions of the twentieth century. When the French infantry charged at Jemmapes [Belgium, where Charles-François Dumouriez defeated the Austrians in 1792] to the cries

of 'Vive la Nation!' it began the spread of nationalism throughout nineteenth-century Europe, sparked it in the twentieth in Asia, and now spreads it throughout Africa. Nationalism responds to a basic human need: the need to assert one's personality, to be oneself. But the twentieth century has shown us that 'free enterprise,' like political independence, is a thing of the past. In this age of jet planes, intercontinental, and even interplanetary, missiles, no people can be isolationist, no people independent. Even America is not independent. She must take into account, politically and economically, that other *bloc*, the USSR.

And Russia is no more independent than America. She has to take account of America. And both must take into account the millions of men of color. They have no resources, but they are willing to die for their dignity and worth as human beings. Federation, therefore, responds to two basic needs: the need of personal affirmation and the need for independence. . . .

can community without distinction of color or race; and
to establish the federal home of the arts in Dakar.

In conclusion, may I quote Mr. Combes, director of the first art school in Bingerville, who said in an interview: "I believe that the Africans can recreate the forms of their art (which is losing its functional character more and more). But this means that we (the French) have a mission to fulfill—to increase the number of art schools where they will study the history and folklore of the country as well as a trade."

Yes, we wish further help: this time to recreate our art and train its ambassadors. This cannot fail to enrich the Franco-African community and make it more real and more vital.

(Picture credit: French Embassy Press and Information Division.)

## FRENCH PRESENCE

(*Continued from page* 210)

Actors, dancers, musicians, painters, journalists and scriptwriters, therefore, founded the Union of Artists and Personnel of the Performing Arts in French Black Africa. The objectives of this Association can be summarized as follows:

to spread French and Negro-African culture;
to promote the training of actors for stage and screen, sculptors painters, and musicians;
to aim at becoming a real family of artists within the Franco-Afri-

## NEGRO LEADERSHIP

(*Continued from page* 200)

Yet it is still subject to pressure from these masses since it depends upon them for political and financial support. Thus, a restructuring and modernization of the NAACP's organizational framework seems necessary unless it is to be content with an increasing lack of positive communication with the masses. If such revisions are not forthcoming, the national leadership subject to pressure and blackmail from below, and may in turn become a less responsible instrument of integration.

We recognized a need

. . . and filled it!

The

# DAILY DEFENDER

Founded February 6, 1956, by

**JOHN H. SENGSTACKE**

Published by

**ROBERT S. ABBOTT PUBLISHING CO.**

(Incorporated)

3435 S. Indiana Ave. Chicago 16, Illinois

***JUST OFF THE PRESS!***

THE EXCITING STORY OF

# TENDER WARRIORS

**By Dorothy Sterling**

**With Donald Gross**

Photographs by Myron Ehrenberg

The school children of the South, Negro and white, are the tender warriors of this book. In words and pictures it shows how they, their parents, and teachers are affected by the Supreme Court decision on integration in the schools.

What happened in Clinton, Tennessee, in Clay, Kentucky, and elsewhere in the South is recorded in actual interviews and dramatic photographs of the children, teachers, and parents involved.

*Order Your Copy Now From*

**THE CRISIS** 20 WEST 40th STREET, NEW YORK 18, N. Y.

Price: $2.50 cloth • $1.50 paper

# SO RIGHT FOR YOUR LIBRARY!

**A LIMITED SUPPLY OF BOUND VOLUMES OF**

## *The Crisis*

**FOR 1953, 1956, and 1957 NOW AVAILABLE**

**$5.75 each postpaid**

Among the authors of articles in these volumes are:

| | |
|---|---|
| Donald Stone | August Meier |
| Martin Jenkins | George Padmore |
| Irene Diggs | William Worthy |
| Ndukwe Egbonu | Otto Leichter |
| Homer Jack | Roy Wilkins |
| Wilson Record | Leopold-Sedar Senghor |
| Arthur Spingarn | Ruth Wilson |

These volumes contain vital information on the Negro and his problems.

Send check or money order now for number of volumes desired, as the supply is definitely limited.

*The Crisis*

**20 WEST 40th STREET** **NEW YORK 18, N. Y.**

# Share for Social Action

**THE NAACP CHURCH DEPARTMENT WANTS 1,000 CHURCHES AND OTHER RELIGIOUS GROUPS TO BE LISTED ON ITS "SHARING FOR SOCIAL ACTION" SCROLL OF HONOR**

SHARE in the material responsibilities by working to implement equality of opportunity for all people. Every church can share by contributing $50 or $100 (or more) to the NAACP Freedom Fund.

SHARE through a practical concern with others in your community for the improvement of race relations. Join your local NAACP and other interested community agencies in efforts to improve housing, voter registration, schools, health, and job opportunities for members of minority groups. The NAACP Church Department will be a liaison between your group and the "Churches for Freedom" program of your local NAACP branch.

SHARE with others informaion on problems, plans, and procedures in the area of Christian social action.

---

***For further information, please write:***

**REV. EDWARD J. ODOM, Jr., NAACP Church Secretary**
**20 West 40th Street, New York 18, New York**

*"ANOTHER MILE STONE"*

**65th ANNUAL CONDENSED FINANCIAL STATEMENT**

# Southern Aid Life Insurance Co., Inc.

**AS OF DECEMBER 31, 1957**

**— ASSETS —**

| | |
|---|---|
| Cash | $ 113,934.25 |
| Stocks and Bonds | 1,655,180.13 |
| Policy Loans, Mortgages and Real Estate | 1,797,512.31 |
| Interest, Rents and Premiums Due and Accrued | 50,269.37 |
| Total | $3,616,896.06 |

**— LIABILITIES —**

| | |
|---|---|
| Legal Reserve on Outstanding Policies | $2,255,747.89 |
| Reserved for Claims, Taxes, Dividends and Misc. | 158,019.24 |
| | $2,413,767.13 |
| Capital, Contingent Reserves and Surplus | 1,203,128.93 |
| Total | $3,616,896.06 |

---


# Southern Aid Life Insurance Co., Inc.


**HOME OFFICE: THIRD AND CLAY STREETS**
**Richmond 19, Virginia**

DISTRICT OFFICES AND AGENCIES THROUGHOUT VIRGINIA
AND THE DISTRICT OF COLUMBIA

LIFE, HEALTH, ACCIDENT AND HOSPITALIZATION INSURANCE

---

JAS. T. CARTER, President — J. E. HALL, JR., Secretary

H. H. SOUTHALL, Assistant Secretary

MEMBER NATIONAL INSURANCE ASSOCIATION